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LETTER FROM A NATIVE AFRICAN

Foundation

I take the liberty of writing under guidance of God: First to recall happy reminiscence of the fellowship proffered by yourself and the worthy faculties of Gammon and Clark, as enjoyed by myself and collegues at the Annual Convention in April 1929, also the African Students Union of America. March, 1932

You will be interested to learn that soon after I returned to Tuskegee Institute I was inspirited to return to Africa which I did under the auspices of Faith Tabernacle Congregation in Philadelphia through which the Lord has been pleased to call me to this ministry, the light of which I am happy to say I am sharing with my people here in Africa.

We are demonstrating to a body of African students, and to others serving in like capacity with me in Africa, the special care and attention given to Africans in America, through your influence and good-will, and how interested both white and colored Americans in general are in the development of Africa and the Africans.

I am directed to reciprocate your kindness with our appreciation. I am requested to express also how delighted we of Africa would be to affiliate with the body of African Students Union in America, should you have no objection in making this possible at your next Annual Convention, which doubtless will meet within a few months from now.

The object of desiring this bond of mutual fellowship is for the material and spiritual benefit of Africans in the development of both religious and industrial education in Africa which I am sure is the high ambition of the Stewart Missionary Foundation for Africa. As it was my privilege to discuss this matter with you personally when I was there.

Since my return to Africa I have been studying the situation in the West Coast, and have found in this part of the country schools poorly organized, run by Africans, which if supported would give results in the near future. There is evidently a desire for good teachers, good school buildings with proper equipment. This is true of the Gold Coast and of Niagara as it is here in Sierra Leone. We shall appreciate any help or consideration you may give us.

—E. Edward Edwards,
Murry Town Sierra Leone, West Africa

Negro Methodists Send Missionary Nurse to Bolivia

Christian Advocate
Cincinnati, Ohio

NEW ORLEANS Methodists in Wesley Church, on December 17, tendered a farewell reception to Miss Lulu Mae Allen, former supervising nurse of the Flint-Goodridge Hospital, New Orleans, who on December 26 sailed for Bolivia as a missionary of the Board of Foreign Missions of the Methodist Episcopal Church. Miss Allen is the first missionary of the Negro race to be sent to a foreign field other than Africa by this board. She will be associated with Dr. and Mrs. Frank S. Beck, of the La Paz Hospital, in their pioneer medical work among the Indians of Bolivia. 1-14-32

Bishops Jones and Clair and other Negro leaders of the South helped in the securing of the finances for Miss Allen's preparation for South American service and in the cost of her passag She left New Orleans on the *S. S. Attenas* for Balboa, reshipping on the *S. S. Orduna* from Balboa to Bolivia.

Miss Allen was born on a farm in Littig, Texas, and received her education at the La Grange (Texas) High School, and at Flint-Goodridge Hospital. She is registered for nursing service by the state of Louisiana. For two years she has been supervising nurse at the hospital, studying also in New York City for a few months.

The Indians in and around La Paz have been practically unreached by missionary work for centuries. The Methodist Episcopal Church is making a start with a church, a school, and a dispensary. Miss Allen will serve in the dispensary, travel into the needy Indian villages and rural districts, holding clinics, and will train selected Indian girls for nurse service among their own people.—Board of Foreign Missions.

Missionaries Abroad

Chicago Defender
Jan 16 32

Among the few thousands of Americans in the war zone of Shanghai are our missionaries, the pious carriers of American faith, lifting up the Cross. Daily dispatches speak of them as agitated because of bursting bombs, of the far cry of war's shrill shot, and because they suffer the annoyance of the inconveniences of war.

The question arises, What can our missionaries be teaching in China? What doctrine has carried them beyond the seas? What creed is this they seek to impart to the heathen and what religion is it that they propose to plant in the bosom of the ancient breed when its creed of centuries has been extirpated? As citizens of the United States the wandering apostolic heraldry calls to every man and every gun. In their person, and the dignity of it, no power is ours to withhold if they are overtaken by oppression or rude, needless discourtesy.

But as missionaries, is not that still another matter? If our missionaries are preaching Christ, have they preached Him according to the home fire practice? Is China to be regaled with the blessings of Jim Crow? Are its people taught that life is one thing, but glory another? What kind of heaven has been held out to them? And have they been told that Christ is yet to be but is not now? In short, what is an American missionary, and how can it be done?

A missionary, though he dwells in the secret places of the Most High, or even under the shadow of His wing, is unable to escape the breedings of his habitat. He is of mind with his birth and [illegible] with him wherever he goes, though it be Christ's name that he flies on his standard.

If anything could be more interesting to the currents of these strange times than an American missionary in China, present it, that we may gaze upon it and wonder that such could be. When they are returned to us if Christ be Himself, as is spoken of Him, He will be waiting to question the missionaries, asking them why overlook fields so rich at home to stray so far from the inviting task.

Africans Become Leaders in Methodism

Christian Advocate
Cincinnati, Ohio
Jan 28 32

"ONE of the ~~most~~ encouraging features of our work is the development of ~~strong native~~ leadership," writes the Rev. W. C. Terril, D.D., of the Southeast Africa Mission. "The seventeen circuits which form the Conference are all under the care of native ministers as pastors. A few years ago all circuit work was done by missionaries. We have today twelve native members of Conference, and also twelve men have been granted certificates by the government to be professors in our schools. A few years ago all the teaching was done by missionaries. Native ministers are members of all the Conference committees, and one is on the board of ministerial training and also treasurer of the Conference Sustentation Fund. At our recent Conference four natives who had completed the Conference course of study were ordained elders, and three others were admitted to full membership and ordained deacons. The Sunday of ordination was a 'red-letter day.' To see seven men, just a generation away from African paganism—Bantu—the picked and trained of the race, being ordained to the ministry of our Church, will never be forgotten. Some of us have watched them grow and develop from boyhood. Surely God is with us."